[P. 167 a] Kechayi

845 could see the newborn twins they had to give the parents a bit of money, to be kept for the infants, "to make them strong." If one twin died, the other was sure to die soon too. However, twins were t:pni and had supernatural power if they lived to adult life. E.M. could give no idea of how this power was manifest.

Childhood

867 The training of children "just came natu-
●868 ral." Girls and boys both played at activities which later became duties. Boys were given verbal instructions in the sweat house, but this was entirely informal: there was no puberty rite for boys. There was no defined "first entrance" into the sweat house; boys hung around it, played in it "until they got chased out" [by men going to sweat], and remained to sweat when they were "old enough to stand it" [fifteen to eighteen years]. The verbal instructions, given by older men, told them how to be good to their wives, to abjure intercourse during menstruation, to have a home of their own and not live with their parents-in-law, and how to respect and deal with the supernatural.

Puberty

881 A puberty ceremony (nahalaoša) was given for a girl at her first menses. There was no separate menstrual hut. The girl did no cooking, ate no meat, and used a scratching stick on her head as "her fingers were hot and her hair would fall out if she touched it." Otherwise her life was as usual. At the first menses these tabus held over a two-month period; thereafter they were observed each month for six days at the end of which the girl bathed and ate meat.

881 The actual puberty ceremony, which was looked upon as a betrothal ceremony, a declara-
584 tion of intentions by both families concerned, was made by a boy's mother. The parents had previously reached an agreement in the matter.

On the first new moon following the two-month tabu period, the prospective mother-in-law brought a ceremonial washing basket, new clothes, and beads to the girl's home, where she washed and clothed the girl. Then the official spokesman (yate'ič) made a speech saying that this girl "had come out all right, she was going to be healthy." Everyone in the village came to call on the girl and eat a little meat with her. The food for this was supplied by the boy's parents.

Marriage

584 When parents of a boy and girl had agreed that they wanted to become coparents-in-law

[P. 1949] Chuckchansi

Childhood

853 Newborn infants were fed acorn gruel if
for some reason they could not be nursed, said
846 N.W. The mother herself took acorn gruel
(warm?) for the first two weeks after the birth,
as it was thought to aid the production of milk.
She did not resume a full normal diet until
about two months had passed. She could, how-
ever, have quail soup, which was also a special
infant's preparation.

853 Quail soup might be given an infant two or
three weeks or a month old, "if he would eat it,"
though usually it was not given until the child
[856 had reached the age of at least two months. The
825] purpose of this dish was to hasten his growth
and capacities: the quail is quick, hence the
child will walk early. A bird was pounded up
and boiled in a soapstone dish, and the warm
broth given the baby.

853 Children nursed several years. Though
nursing was supplemental to the basic diet
862 after the age of three to five years, they
might continue to take the breast, evidently as
a natural pleasure, up to the age of ten years.
Boys old enough to handle a bow and arrows, who
had been out hunting, would come home and go to
the mother's breast, as would girls of equal
age, said N.W. From two years on, children
were permitted to have any type of food they
cared for and could manage. From a month on a
baby would be given acorn gruel in increasing
amounts. To start the child on solid food the
mother would chew a piece of meat, then give it
to the young one. "They look at the mother,
then open their mouths, just like little birds."
After the meat the child would have acorn gruel,
the mother holding the basket bowl to its lips.
By the age of five the child could hold its own
basket when drinking from it. Sometimes child-
ren were given ground rabbit meat, but it was
thought to make them lazy.

863 When children were old enough to talk,
they were trained to go outside to urinate
[they were in the cradle a good part of the
time up to two years of age, of course]. If
they did not learn readily, a medicine was
prepared and rubbed on them [their genitals?].
This was evidently a powder, formed by rubbing
two buckeye sticks together. Some sort of
verbal formula accompanied the whole procedure
[informant could not elucidate]. A child would
be about five or six when this was done;
"accidents" occurred as late as the age of
thirteen or fourteen, said N.W.

856 When a child was too slow learning to
789 walk, the mother or someone of the family would
hold a soaproot brush to the fire. When the
868 fibres blazed the child's legs were brushed
with it. If the little one looked back and
showed fear, it was done again. "Then he looks
away. After that he keeps right on walking
[sic]." N.W. does this even today [to her
grandchildren?].

854 Small children went naked, but those of good family, i.e., not lazy, might have skins fixed as clothing. By the age of fourteen [177] [both sexes?] clothing was worn. It was about 1890 that European clothing was put on children.

857 Up to the age of eight or nine children played around, in and out of the house, with some, but not entire, irresponsibility. Both sexes played together in the family, even when older, but large numbers of village children tended to play in groups aligned by sex. Apparently it was the effect of numbers and the differing interests of boys and girls, rather than formality, which determined this separation. [55] N.W. did not know of any special, e.g., [601] plural, form of address between the sexes.

868 Little boys of six to ten would stay at home, would help carry wood and do odd jobs for their mothers or other people at home. Little girls of that age helped care for the tiny children. Children of both sexes at about this age (six to ten) would be taken out by older boys who were hunting to pack home the load. Sometimes the woodrats, squirrels, and birds would be tied around their wrists and waists, [602] the loads would be too heavy, the rodents' fleas would bite them, and they would all cry. [593] The little ones were always relatives of the bigger ones they were helping. When a father was late getting home with food, the children would be hungry and cry.

From about ten or eleven on boys and girls were taught the useful pursuits of their fathers and mothers. A man took his son out to hunt, provided him with better weapons as he became more skillful, showed him how to care for the game they killed, make bows and arrows, and collect pine nuts. A woman showed her daughter how to pound acorns, gather seeds, berries, and dig roots. She instructed her in their uses and treatment after gathering. A girl did not learn to sift meal, a more skillful task, or to cook until she was about fourteen. The art of basketmaking was begun from about ten years on.

Parents made their children learn whether [861] they wanted to or not [by what means?]. The constant admonition was, that if they failed to learn they would go hungry in later life.

867 Old or childless persons also taught their 887 young relatives how to do things. Particularly, old people taught songs and stories.

787 Some children had dreams of supernatural significance, but normally a person did not commence shamanistic efforts until fully adult.

584 During these years of learning, say ten to fifteen, arrangements for marriage would be made by the parents. A girl's "bride price" would be accepted by her mother, a young man's future wife paid for by his father, and both young persons were then told of and entreated to accept the union. Actual marriage did not [582] take place until the girl was nearly twenty, however.

3: Latta Y-5 (1923-1948)1949 NS29 Yokuts NS29

159 We liked the Blankenships. They always treated us nice and
648 never cheated us.

Zac Blankenship was about three years older than me. When my mother washed, Zac used to play with my brother, Wehpes, and me. He showed us how to play marbles and we showed him how to play some Indian games. Zac told me once that I could swim before I could walk. He said that my mother used to wash at the creek back of the Blankenship house. My mother would put me in the water and bend down a willow limb for me to hold. She would go on washing and leave me there for a long time. Then she taught me how to swim. I do not remember this. Zac and his mother told me about it. But I do know that I could swim as early as I can remember.

YOIMUT'S STORY
THE LONEWIS

159 I was about six years old when we moved from Watot
769 Shulul to the "Fish" Rice Rancheria. My father died about two weeks after we went there. My mother washed for Mrs. Rice and for Mrs. Blankenship for a long time to get money enough to have the *Lonewis* (Lo-ne'-wis) for the dead people. At the Lonewis we have a big meeting and cry and dance for the dead people once a year. This Lonewis was at Sulawlahne the "Fish" Rice Rancheria. Lots of people were there; I think five or six hundred. Many of our people had died and there were lots of dead people to cry and sing for.

The first day of the Lonewis we call Monday now. All day the people came in from every direction. The *Teah* (Te'-ah) chief of the village, Sulawlahne, was named *Tepwuhtrah* (Teep-wuh'-trah). He was a *Wowol*, a cousin to my mother. He had a brother, *El'-ke*, who lived there too. Tepwuhtrah had invited them all to come. He had sent his *Winat'-un* [messenger] to tell them when to come. This Winatun was my step-father, *Ah-ka'-um-ne*. He was a Wowol.

There were four Winatun at this Lonewis, two men and two women. One was a *Kaweah* man named *Yah-pah'-kit*. One was a Chunut woman named *Moos'-took* and the other a *Choi'-nock* woman named *Mun-oi'-let*.

The Teah, Tepwuhtrah, sat under a shade made of willow poles and covered with willow brush. He did not leave that place all day. All of the people went to see him first when they came. He told the Winatun where to fix their camp.

[Text continues on p. 230]